

1. Introduction to Ephesus:

- Ephesus was originally a Greek settlement, and its inhabitants were not necessarily regarded as Roman citizens.
- The city gained prominence and wealth primarily due to its strategic position as a bustling port, as well as being the site of the Temple of Artemis, one of the Seven Wonders of the Ancient World.

2. New Testament Time Periods for Ephesus study:

Paul (55-60 AD)	John (90 AD)
Judaism was still a recognized religion in Rome	Jewish revolt 66 AD/Temple destroyed 70 AD
Christianity considered a sect of Judaism	Division b/w Jews and Christians

3. Artemis of the Ephesians -

- The Artemisian was originally a "tree shrine" located outside the city in a swamp.
- Ephesus was associated with the Amazon women.
- Artemis is a Mother Earth/Fertility goddess.
- Black magic and witchcraft (dark side of the feminine)¹ were widely practiced in Ephesus.
 - See Exodus 22:18 and Leviticus 19:26 for prohibitions of sorcery.
 - See also, Acts 19:17-20.

4. Ephesus City Tour:

- Harbor
- Lower Agora
- Theater – see Acts 19. The riot in the city was due to a loss of revenue from Artemis worship. (Acts 19:23-24, 28-29).
- Brothel
- Library
- Temple to Emperor Domitian (Flavian Dynasty) – part of the Imperial Cult.
- Upper City
 - Town Council
 - Stock Market
 - Upper Agora
- Magnesian Gate

5. Upper Agora: – Biblical metaphors that concern the process of transforming.

- Ephesus was famous for its slave trade/slave market.
- Julius Caesar and his wife Livia were deified along with Artemis as protectors of the economy.
- Paul, a tentmaker (Acts 18:3), would have worked in the agora.

¹ Erich Neumann, *The Great Mother*.

- In Paul's day, because Judaism was an approved religion, there were no problems buying and selling in the marketplace.
- By John's Day, you would be required to offer allegiance to Caesar/Artemis to buy and sell.
- Rev. 18:11-13
 - Babylon destroyed Jerusalem and the Temple in 586 BC and took Jews as slaves.
 - Rome destroyed Jerusalem and the Temple in 70 AD, taking Jews as slaves.

6. Infant Exposure:

- Where do slaves come from?
 - Conquered enemies can be a source, but they are not always trustworthy.
 - Children of slaves.
 - Unwanted children left out to die after birth. This practice was common and known as infant exposure.
- Infant exposure was a common practice in the Greco-Roman world. Reasons include:
 - A child born with a birth defect.
 - Economic reasons.
 - Unwanted/unexpected pregnancy – prostitution was prevalent.
- Exposure would occur at a designated location outside of town, generally the garbage dump.
- Slave traders searched for infants to take home and raise as a slave.
- Soranus of Ephesus – gynecologist who wrote a book, *How to Recognize an Infant Worth Raising*.
 - <https://www.cmaj.ca/content/cmaj/164/5/674.full.pdf>
- The Roman Empire, in general, and Ephesus, in particular, were obsessed with one's social status, and there was a significant population of enslaved people.

7. Paul's Letter to the Ephesians:

- The letter includes dominant themes such as adoption, inheritance, and citizenship for foreigners or slaves.
 - 1:4-5 – adoption to sonship
 - 1:13-14 – promise of inheritance
 - 1:18 – inheritance
 - 2:12 – citizenship. The question: how do we enter the covenant with Israel's God?
 - 2:19 – 'fellow citizens in God's household.'
 - 3:6-7 – In Hebrew, the words for servant and slave are the same.
- Infant Exposure – see v. 4:14
- Old Testament example of infant exposure – Ezekiel 16.
 - Describes God's relationship to Israel
 - Ultimate grace – they were not born into the royal family but instead adopted.